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M2450

Barn - Thursday, September 19, 1974

Mr. Nyland: As you know, I will be away next week. So, next Thursday, I don't think you should have a meeting. You have now four meetings: one in New York, three here. I think it is enough. Probably Saturday evening next week I won't be here either; most likely there is some music at Nishimura's.

I'm very glad that last week when I mentioned how to improve the levels of the four groups, that everybody seemed to want to take it to heart. Because the level of the meetings of this week was much better. And I'm quite certain that if you want to continue with that as a reminder, so that each person who does come to a meeting knows what for. Just remind, as it were, each other: Why do we do this and what can you expect from it and to what extent do you really want to take something away for your life? If that is mentioned, it will bring back immediately, by association, any kind of an attempt you have made regarding objectivity and the consideration of the possibility of building for yourself a Soul. And with that the emphasis is immediately on the sincerity of one's life as it has to be lived on Earth. And now perhaps it may be indicative of the necessity of understanding the life as it has been given on Earth and the life as it has to be created by ourselves. If we see this as a creation, partly, you might say, a responsibility given to each person for the wish for the continuation of his life. So that the creation becomes a one man affair, wishing to utilize whatever there is as a gift to the best of his advantage and, in creating a Soul, pays for his existence on Earth, so that afterwards such a Soul could be used as a counter gift for the Lord. It means also of course that

one starts to realize more and more the purpose of having been born. And although one is not responsbile for one's birth in the ordinary sense, one never knows to what extent certain things happened before conception. And the more one can understand the eternity of life itself as represented by any one of us in the particular form it happens to be, the more there will come to one the realization of that form of, I call it a form, of infinity, always existing forever and ever. More and more it becomes then a question without any further reasoning. And that that what becomes a concept for eneself is simply a fact which more and more intuitively understood will not need any particular mental description. You know, the emphasis that we place more and more gradually about Work. That is, when one in the beginning starts to realize that certain things have to be done in this lifetime, and without immediately going over to the question of responsibility, but understanding that there is a reason why one happens to exist. The responsibility for one's life comes a little later. And in the beginning it is always a question of simply curiosity; finding yourself astonished by the fact that you happen to exist on Earth, which of course is much more understandable when one is young and everything is new and you look around with bewildered eyes or eyes that are interested, out of curiosity, to see what actually is taking place in the outside world since you have never had any experience during the period of gestation. And so when all of a sudden one can open one's eyes and youlook to the surrounding world, without recognition and without being able to describe it or know anything by name, that because of that the constant wish for finding out things, this desire for of one's life to become more and more expressed, and gradually leading to the reason for existence and the reason why life is at the present time on this Earth, created in the form

it happens to be. That more and more such questions of course during one's education or the growth of one's own culture and the development of one's own world, there is more and more a reason for finding the proper place of oneself in relation to that what could become the development of a world of one's own. But you see, the emphasis always remains on something else besides oneself. If you consider the totality of life and you consider many people also being alive or different forms of organic kingdom, you come to a realization of something else: Naturally, that you're not the only one in this world. And that even if you have your own world, somehow or other you have to share it with the worlds of others. And that the totality of Mother Nature as expressed in organic life, is simply something to be accepted. And the more one thinks about the acceptance and starts to realize what actually is taking place, and then in the first place perhaps intuitively thinking that there is law and order. And then after sometime, starting to measure and make experiments to find out (actually what) is so and then finding that there are definite laws in existence, One becomes quite aweful, that is full of awe, for that what exists. So it brings oneself much more to the fact that one is not alone and existing; but the existing for a certain purpose presupposes that there are other forms of life also existing which are in a different condition from ours, particularly when one realized? the bondage which we at the present time experience. And this leads to a religious feeling that one has, an acknowledgement of those particular entities which are higher than we are. Or simply the assumption that there must be a reason for the existence of man on Earth so that he can then develop, particularly

when he understands his bondage more and more and, together with that, a wish to set his life free. So it is not strange that we talk about religion in the sense of life. And it every once in awhile becomes conclusion that that what we really wish is a form of a church. Here at the Barn, I've said many times, upstairs is like a church. And one enters that and you come in and you are under the influence of something that you really do not know and you don't understand. You can admire the construction. But there is in general a very definite feeling of something that has been created for a certain purpose. If we say it is a barn, and of course it has served its purpose for that particular reason. But we came here and we introduced something else as a group. And that became at certain times quite definitely a church. In some way why we talk about Work, when we talk about application of spiritual values in our daily life, And then we feel that in pursuing that aim there are others who wish to join in that aim and we call them members, members of a group. But deep down there is a different reason for joining. That is a wish to understand one's own life and, in relation to others, to understand the aim and the purpose for a gathering like we have. Maybe to listen to some music or maybe at times to do movements. And at other times simply to talk a little bit philosophically about what to do about the conduct of one's life. And constantly in the background there is something we call a religion, that is, a way of living in accordance to the senstivity of one's spiritual life. And that, I think, you see, is important to understand, that that is a fundamental reason why we are here. Because the concept of a church is easily understood. We are familiar with it. That is, it exists here and there. And sometimes there are large edifices and large congregations and sometimes a few denominations which want to believe in something very special. To what extent that is for us a dogma, or perhaps even

a doctrine in the application of a dogma, I think I leave that alone. Because it depends entirely on how one wishes to look at the application of that what one hears and listens to; and what one reads about; and what one keeps on thinking about as far as the application in one's daily life is concerned. And particularly when it will have to do something with the conduct of how we as human beings should behave. This whole question that of course comes up seeing ourselves as we are, trying to understand not so much why we are but only the fact that we are mechanical. That we are like machines and really do not answer to the words of a Man or a personality having insight, Or something as an entity of life which has an aim and wants to fulfil that aim or at least striving towards it. And on the way to try to develop certain talents which are in that direction of wanting to understand more and more about the real meaning of oneself; and creating for oneself that possibility which now partly is imaginary and partly becomes discovered as a potentiality of oneself. That then there is stimulated within oneself the sincere desire not only to communicate with each other, but to find stimulus in a discussion and to see if that can become applied in one's daily life. I think many times about the possibility of a continuation of this group when I die. And quite logically, not only that I have interest in it, but it is also a responsibility which has been placed on me or to some extent I have taken. And in consideration of that, where will the group be, or where will it go, and what will help to maintain it? And how clear can we, all of us, become of the aim that we have set out? How necessary will it be to continue formulating it and reminding each other. And so the idea of a church became more plausible.

But also for other reasons. Because if we look at this as something that could continue to exist, there will be constantly an influence from the outside world, which of course does not know very much about us, and we are to some extent even quite reluctant to talk about our own personal and perhaps even private affairs. And at the same time, we as a little church, a little congregation, influenced by the philosophy of a person we respect and admire, we cannot help being in contact with the outside world, exactly because we have set out in certain directions which became useful to us in order to extract from the outside world a certain influence on ourselves. And in the form of activities, trying to test out what is real within oneself objectively or an understanding of a spiritual value, so that then it can stand the test of that kind of contact. Of course, you know there are reasons why we wish activities. And why we wish to apply whatever talents we have in certain directions for one's own development, to make that what we are as a personality useful, not only for oneself, but also regarding the outside world. That we can face them, and that we can understand how sometimes they may look at us. And then perhaps wanting to explain. It is necesary to find a kind of a common denominator so that they then perhaps can recognize that there is a perfect reason for a group of people to be together in a kind of community and where they try to live up to certain requirements and in that sense create a level of the being of the group itself. So you see, much depends in the future on your behavior. Of course, I won't be physically with you. And when that will happen I do not know. That is, when will I die? It is not that question that I have in mind. It's only a preparation for that kind of eventuality which we know is going to be a fact. And I've been thinking for many years already, how could we continue with this kind of a group and give it a certain standing or a status, or perhaps

even legally acknowledged as an entity so that there would not be any particular difficulty as far as the outside world is concerned, as it were, to recognize us and to let them understand the perfectly good reason for our existence. In consideration of that, and in order to make it a legal unity, I have of course thought many times about incorporating this group. It is not an easy decision. Because I prefer and have preferred already for many years to just assume that we can work together, and as long as I can be enthusiastic enough, and as long as I am reasonable, and as long as there is sufficient intelligence to be able to settle certain questions, we could leave it quite easily to every one of us to see how we could develop. But when I'm not here, I know it is going to be a little difficulty, because I cannot train anyone. Naturally there is no one that can take my place. I know that well enough. And in order to overbridge that difficulty, I've decided to incorporate this. But I will incorporate it in a most simple way; in such a way that it can be understood by the legality of it, without having practically no interference from the authorities. For that reason, I-we have chosen, in conversation with some lawyers and different people, that the religious form. And we will call that a religious study group for the development of man. It doesn't matter so much what title we use. I will explain those things as we go along. But in order to have it given, or to give it a certain standing, it has to be done in accordance with certain rules. And so tonight, I simply propose to you that that will be the formation of this group in a legal sense, with myself, as you might call it, the preacher, and a few people

who have to be there for the sake of the law as legality establishing a few trustees. It is necesary to advise, in such a case, the congregation that that is on my mind and that I would like to have that happen. And so, in order to give it sufficient publicity, I will have to put on the bulletin board, that is, in a place which is easily acceptable, a certain statement to that effect. And I will put it tomorrow. And then there are two weeks in which there can be any kind of discussion about this. It's only a question of wanting to advise everybody that that is in my mind and of couse, quite logically, I hope that you can agree with it. Because if there is any difficulty about that, it has to be known now, because after two weeks we simply will take the articles of the corporation to the local authority and have it registered there and then we are, as it were, in corporation business. Now don't consider this too much. It is only a form. It's even quite possible that after we have provided for the legality that all the trustees again will resign. In the first place, it isn't really necessary because we don't need trustees to assign and ask certain people to take on the responsibilities for. We've done that in the past, and without any particular trouble. And it is not a question of law among us. The whole emphasis of wanting to incorporate is to give us, to the outside world, a standing. Because, you see, we face a few problems regarding the community of Warwick. Of course, it is without any question that we wish to develop, for instance, our crafts. Or that we make things which could be sold, or while we produce it, it may be for the purpose of dexterity and the acquisition of that kind of knowledge. At the same time, in producing it and giving a certain direction to such production for a certain purpose, of course it's obvious that we would like to dispose of it in the outside world,

Partly to test ourselves to see if it is valuable enough or it measures up to certain requirements. And this particularly applies to the crafts. ¶ And as you know we originally planned to have a Chardavogne Village up the hill. And we started with the pottery and with the toyshop. And we have sold, with our means, different articles we have produced. And we even have a store in town where such things can be bought. But then, for some reason or other, which I really don't know why, it became a question: What are we? Are we a manufacturing concern, Simply because we are in production of certain articles which we sell on the open market? And if we are a producing outfit, in that sense, we live in a residential area. And therefore, we cannot really, legitimately, make things here to sell. Of course, if there is no possibility that could be found to make it possible for our purpose to continue to do this, quite logically we would try to find some other place where we could really produce, in a section where there is a different kind of a zoning. But I think it is worthwhile, very much worthwhile, to fight for the opportunity of keeping the crafts at the place where we originally planned it. And so the particular solution, which was more or less offered as a possibility, is to obtain a variance of the zoning law. And then we would be allowed to continue to do what we wish. ¶ The governemnt, and particularly sometimes the local government, becomes a little too critical. Or sometimes is not sufficiently understanding. Or whatever it is that causes them to question certain thingsas a result, maybe even of not fully understanding of what our aim is, can decide against a principle when they don't understand it. And perhaps we have not been able either to convince them or not paying enough attention to trying, as it were to take them into our circle. In the beginning,

when we came here, there had been requests every once in a while for me to give a little talk in Warwick. Because here we were, new, and people they didn't know about and suspected a little. And simply then to give a talk about what we were going to do was perhaps right. But I refused it because I don't like to talk about the things that we were going to do. I wanted to wait until we actually had done certain things. And then it would be quite easy to talk about it because we would have proof that whatever idealism we had, it had come to a certain point of an actuality of existence. Well, in any event, in whatever way we may have failed in making sufficient friends, or to the extent even that there were narrow-minded people who had a little power, I really don't know. But, for the time being, this will be at least the possibility of getting around these particular legal questions and I hope it will be successful so that then we can actually continue on the road we have started without too much further interfence. I say the religious aspect of it is very helpful because it is a concept that can be understood by very poor minded man. Everybody knows what a religion is supposed to mean. And on that basis, most likely, there is a chance of extricating ourselves out of this particular difficulty. At the same time, ~~time~~ you must not worry, because we will always find a way. There is no question about it. If things are difficult, we will find a way to overcome the obstacles. If they are convinced that that what we want to do is honest and has a definite reason to exist, it is only a question of patience. And the use of enough intelligence and care at the proper time and not being prejudicial, and at the same time keeping one's eyes open for possibilities in which there then is a chance that that what we actually wish to make is only dependent on the actualization of a potentiality. You see, that is, you might say, the motto

that we live under. That is what we really have in mind in saying that a man ought to become conscientious, because those are also potentialities. And we are on the road of trying to uncover what is needed for becoming such a man. And in that particular process the obstacles are many, and they are many times put in our way by ourselves. And we don't know how to remove them, because we never have had any particular indication of how that should be done. And so a great deal of these kind of attempts which we make is trial and error. And many times more error than trial, because if we are in error too often we lose the desire for trying again and again. At the same time, there is something quite fundamental in each person that he doesn't want to be licked. As if his life is there, he isn't going to give up as long as he is alive. That there is always this desire on the part of himself, that he must see and he must see to it that his life is continuously being expressed. And aside from the fact that he wishes to take a responsibility for it, it is the only way by which a man can remain alive. Because if he falls, or falls down, or if he stops in front of an obstacle and simply says that is impossible for me to overcome, he dies at that time. It may happen once, and you can make a detour. But when it happens too often, you sit down on a stone, and you complained and you contemplate at the same time, why is it that I have been stopped in my attempts? But, apparently..and then all kind of little cliches come up: It was my nature and I could not do it; or I could n't help it because of such and such a other thing happening to me; or there was apparently not enough strength and God probably didn't want me to do it anyhow; or maybe I will have to wait until I die before I will understand the real reason why there are obstacles on my way. And statements of that kind, of course we are quite familiar with them.

But now you must remember, if one talks about an 'I', and we say an 'I' could become an guide, it is really that one wants to recognise what are the difficulties ahead of one. And since the difficulties are many, and many times of a different kind of a nature, and being presented to us when we are in different conditions at different times of the day, or of a year, or of our lifetime, then you see how necesary it is to develope something that really can counteract the influences of such impressions from an obstacle. And when then it is necesary to see that becomes stronger and stronger, there are two reasons why you have to be patient. One is that you don't know the obstacles and you haven't met enough of them. And the other is to attack an obstacle with something that is quite as yet inferior in strength is of course ridiculous. The solution to these questions is quite obvious. You have to learn how to develope an 'I'; An objective faculty. Because the word objectivity is very simply chosen as a religious aim. Wishing to be free from subjectivity, it is only logical to understand non-subjectivity as objectivity. And that the wish to reach that is an aim for oneself when one realizes that one is in the midst of a subjective world. That the subjective world wants to keep you, or that Mother Nature has a hold on one, or that in a very general way we say that we are bound to this earth, all such are only descriptions of the conditions in which we find ourselves. But at the same time wishing to put to practise that what is the dogma of our little church, and to see that it becomes a living doctrine, And actually goes as far as the indication of a conduct, a way of living, Then we keep going exactly in the direction in which we have set out, because the principles, as they have been laid down, were correct and simple and all that is necessary is to continue to understnad such a principle in any kind of discussion that we have about Work. I don't want to make any group an encounter group. There is course, no particular interest on my part, but there shouldn't be in your, on your part either.

For the simple reason, that it won't lead you anywhere. As long as you keep on talking about your ordinary life, and mostly about that you cannot Work, you have no group. You only have a group when you contribute with your research and the result which you have obtained. Then you are positive regarding the possibility of the existence and the continuation of a group. And it's only on that basis that this kind of religion in this kind of a church can be maintained by every person who continues to consider himself a member of this church. Now what does that imply, because sometime you don't understand that. I wish to make an 'I' so that it can function in maturity. And, I start out with a tremendous difficulty against me. In the midst of subjectivity, to create something that can exist on its own and can be fed sufficiently with the material at hand, which of course I would have to furnish. And then hoping that this particular entity can start to grow up and develope and then can become sufficiently mature to be of service to me. How long will it take to develope your 'I'? That is a question you must ask, because it depends a great deal on how crystallized you are. Of course, you have to have a very definite desire, you have to have a motivation. But, that in itself is not as yet sufficient. You have to make attempts, we call it to feed an 'I', so that it can grow up. If an 'I' starts out like a little embryo, and becomes a child, and then a young grown up person in a little bit of maturity, and then standing on his own feet, and then until he is thirty years old, before he even will start to teach. All the previous years are nedessary for the development of a spiritual kind and the building up of this entity in the midst of our unconsious world and our mechanicality. To be able then to speak with authority. That you must keep in mind, because if you want to build up an 'I', not only that you have to use conditions which are helpful, and not take away too much energy of an unconscious kind, that has to be used for the maintenance of yourself. But, you have another process, To convert the energy

that you now have into a higher form, since an entity like 'I' is on a different kind of a level. So the seriousness in this kind of conversion machine, I've called it, is really essential for the possibility of giving food to an 'I' which is nourishing. And you want to make it as nourishing and palateable as you can make it, so that the 'I' itself almost I would say, eats greedily. For the sake of his own, or its own, to grow up to become that entity of service to you. So not only that you create the conditions and you make the food, you also want to make sure that the method you employ is a very simple one in which when you consider the different requirements of this 'I' as property, impartiality and simultaneity can be fulfilled to the greatest possible extent. And it's for that reason that as an object for observation you stick it out with your body for as long a time as possible until your 'I' is more and more full-grown. It will not be able to stand on its own feet until you really have accomplished that particular task. But, you already hope, and quite rightly so, that this 'I' could be full-grown. And, of course, you don't know and you should be much more doubtful. And for that reason you have to understand and you have to continue and continue to Work. Ten thousand times, hundred thousand times for this 'I' to grow up, before it actually will start to give you information about yourself that is useful. Obviously it will give it in the form of facts about yourself and a little later about the facts about your behavior, if the 'I' can remain a little bit longer in existence and could become continuous regarding your own unconscious continuous existence. But then, one wants to find out what one is. And one is not only a body. One is a body, plus an emotion and a mind. One is a body in which that what is potential should become actual, both emotionally and intellectually. And so, when I say that I want self-knowledge, it is not that I want only the knowledge of my behavior. I start with my body because the question of impartiality and the question of associative values in the sense of timelessness, eliminating time in that sense of the association, is of course important for the development of

'I'. And for that reason I take my physical body, because in the physical body itself there is very little of that kind of an associative feeling or a knowledge which gives me a relationship to that what I like about my body. When it is functional, it is sufficient as an object to be observed. That is the process as we start with. And then the aim. How do I become familiar with that what is my feeling and what is my mind. There is a great possibility then in store. Because I see that that what I am and the way I express myself is a result of feeling or thoughtm many times. And it is adjusted to an unconscious world. And it is adjusted to mechanicality of my personality. And so when I say I want to really become acquainted with the totality of myself, I must include observation of my feeling. And observation of my mind, how it functions, where the thoughts come from, how deep my feelings are. Of course, it's obvious that that is the reason for wishing to Work. Yah.

Side Two

If I want to 'Work for the full developement of myself, I have to consider of course the three centers of which I'm made. I have to consider also the potentiality becoming an actuality of real bodies. And that is the advantage, because then if I start to contemplate and try to acquire knowledge of myself, including of those two centers which are still potential, and then assuming that my 'I' is sufficiently developed to counteract the influence of partiality, when the impartiality of my 'I' wishes to observe my feeling, and that it can counteract the influence of associative forms of thinking when my mind is acting the way it is unconsciously, that an 'I' confronted with that form of activity can retain its own timelessness without becoming soiled with the questions of time which are constantly in my mind. But, let's assume now that that is the case. The tremendous advantage is that I can count on the potentiality of any of those two centers. The sol-la-si of Kesdjan, of course, and almost the whole octave for the, for the Soul Body. And, therefore, I have a great advantage

to see that that what is not as yet can now be guided in a certain direction of Conscience and Consciousness. So whatever it is that I now have to do is only to undue the presence of certain manifestations as a result of thoughts and feelings, the presence of certain feelings which are in the way of development of Conscience, and the presence of certain thoughts which are in the way of the development of a Consciousness. And then logically the creation of that what is new as Conscience and Consciousness can be based on the actualization of the potentiality. And there is the task. I keep on considering this question of mechanicality of oneself. And I keep on acquisition, acquiring more and more the knowledge of actual facts existing. And then afterwards contemplating about such conditions of me as an unconscious, unconscientious person. And to see then what is still ballast, obstacles, what is in the way. What is still there as a remnant of my unconscious state. And eliminating that in order to make room for a new concept of behavior, a new concept of thought, and a new concept of feeling. We are familiar of course with these ideas and this kind of terminology. But it is only to indicate that when you observe your body, even if you make it a little bit continuous, it is such a small step towards, on the road towards knowledge of yourself. You really are beginning when you just make a little attempt and an effort and I would like you to get out of such efforts which are so god-damned small. What does it mean when you say: yes, I had a little flash of my existence for one moment! How is that going to change you? You have to consider what you are as a human beoing and how you are unconscious and how you are unconscientious. You have to find out what it is actually that you are in reality. And then you have to have judgement which can come from the development of your 'I'. Because after all that 'I' is going to function in two ways. It will give you quite definitely a light, and it will give you an insight within yourself of an emotional kind. And then having this 'I' present to oneself, youre constantly under that influence. And with that

under the influence, now you influencing you, you start to state to yourself what is in the way of your growth. And you will see many thingsx that have crystallized out. Some a little superficial on the perifery of your existence. And, I say many times they are fairly easy. You can undo them. Or, you can even be present to them. And you xxx even can introduce a little bit of acceptance in the line of objectivity. But, then comes what is there essentially? What is there a little deeper rooted within yourself? What is there that you really don't want to give up? What is still precious? This question that you wish to keep certain things for yourself that you cannot give yourself up. Of course it's in the way when you consider the question of acceptance hundred per cent. And it is, of course, in the way when you say I want to become timeless and time remains unique subjectivity for you. And at the same time, there is the road. Because That actually is Work. The beginning in talking about a little bit of something that is like a little bit of an effort is really so terribly small. We xx have a long road to go. I don't know how far one can get in ones life. But, I'm only saying don't dwindle, or dwell too long about certain things that ought to be by this time commonplace. And when I ask you to talk about your Work, and you still continue to talk about something that I call nonsense. And every once in awhile piffle. Absolutely no value whatsoever. It is wrong. We talk about Work, attempts. Seeing yourself in a way so that you know that is the truth. And that you constantly should say, "This is me!" You can use all kind of things for it. I have a body. And all kind of little mantrums for this. But, afterall, what is important? Self-knowledge. So that you can go through x life, through this lifetime. And can go through the gates of Heaven. ///// Is that ones aim? Do you understand the reason for the manufacture of a Soul? Do you understand life in that sense? That there is something to be xx paid. And that the payment should not be held up too long by just paying in little pennies. Because that's what you do. Just a little bit of an effort is even less than a penny.

And your indebtedness to Mother Nature many times will run into the millions. You know how long it takes to count out a million pennies? Nine days, or four and a half days twenty-four hours long. Then you would have a million. And when I say the indebtedness to Mother Nature is more than that, how do you ever expect to get there when you just everyonee in awhile a little bit, occasionally, haphazardly, just when you happen to think about a little bit of Work, and then you make a very poor little attempt. Of course, I'm now talking about religion, really. About that particular time, in timelessness and infinity when you have to meet your God. That you have to understand what is meant first by your God which belongs to your world. In relation to that what is really Chaos as the diety, it is only a semi-god. But, it is useful for the purposes of extrication of oneself from this earth. In a cosmic scale, that is in Cosmic Consciousness, you will have another kind of a God. It is much more like the Olympus, with many gods. But, it is not as yet Thais. It is just a variety of a little higher ranking hierarchy. It's only in universal consciousness that you will find the ultimate of infinity. And so when one says religion, it is relative now. Religion for yourself is that what now is your conduct of your life. And the consideration of yourself as you are now behaving, and how your feeling and how your are thinking, determines the level of your religion. Because, if religion is connected with your inner life, and it is not sufficiently expressed and is not alive enough, that what comes to the foreground is your unconscious existence. And that is the level of your being. And that, I say, is your own conduct, and that is your religion. So, if you wish to talk about religion, then talk about religion, and don't talk nonsense. I would like sometimes to give you a task for a day. That you try to become acquainted with your thoughts. And that you really see how much time is spent quite uselessly. And that your interests, as expressed by your thoughts, and sometimes of course, your feelings, are so small and so, I call it crazy. So absolutely useless.

That many times your talk is just pure nonsense. And if you want to see how, actually you're spending your energy, all you have to do is to see what you are talking about. And how your thoughts go in conversations with each other. And what the subjects are that you wish to discuss. And of course including the gossip and the complaints and the negativity and all the different things that bind you constantly, constantly to this earth in your unconscious ordinary meahanicality. If you cannot see that, you will never see the reason for wishing to Work on yourself. How often have I said that you should be an example of some kind representing your inner life. It's coming to the foreground once in a while. Sometimes camoflauged, but in any event, being there within. And if necessary ready to come out upon command when you wish it. Your prayer in the morning, I've said several times: Work then. Because it's a good time, and don't Work when you shouldn't. And Work whenever you can during the day. Quite logically, you only Work when you have the wish. If a wish isn't there, you never will Work. Work is not automatic. Work is quite different from the ordinary existence of oneself, because that is automatic. But, you introduce something of your own that is your creation. And that certainly is not natural at all. And so when you wish then perhaps you could Work, but if there is no wish and I've talked about motivation for creation of a wish to find out what is the value of you and comparing it with what perhaps ideally you would like to become. But, you must talk much more among yourselves, about Work, really. It is not so stupid to ask you that. It is not so dumb to be interested in movements. And to see how is the first obligatory. And to do it when you are home; and when you really want to come to yourself. Or perhaps listen to some music of Gurdjieff, and simply sit and take it in and let it penetrate. And to come to certain conclusions regarding the validity of influences on you which you can

digest. And which give you space, equilibrium within yourself, but mostly to guard yourself against the thoughts in your mind, and the nonsense and the sawdust, as I call it, and the prattle of your mouth. Don't allow it. Go day after day, sometimes, in austerity of speech. Don't talk too much. And whatever you talk about, let it be clear and to the point. And again I ask you when you have meetings, have the strength to come with a question based on your experience in the application of Work. So that at least you mention the name, the word impartiality, actually wishing to see oneself impartially. Gurdjieff calls it correct observation. He doesn't say just observation. Correct in accordance with that what is required. And if you want to know what is required, it's in the title of the book: Impartial Criticism of the Life of Man. It's very good that you read once in awhile from All & Everything and discover certain treasures. It won't do you any good in just listening. It won't do you any good in just listening to some tapes. We have to tell that to many people in the rest of the country when they send in letters, and so-called have an interest. There is always this question: Where does the curiosity end and real Work on yourself begins? If you can tell us that then maybe we can help you. If you keep on talking, if you keep on a little bit with the mind skirmishing, if you keep on feeling in the same old way and don't do, there is no room for you. The attempts which you must make, simple as they are, have to be attempts for that what you understand in application in the midst of your life, to bring in the qualities of a spiritual existence. And in that way convert, or even transform, that what is now your behavior. And as a result of the study of yourself, knowing full well that that is the truth when it is in an absolute sense recorded somewhere in your 'I' and inscribed in your memory. That then you start using such things. Not talking around it and stammeringly explaining that you have made this and that little attempt in such and such a way. And that you have come to the conclusion that you did exist, and realized

that you were alive. And that you realized then at that time that your life was expressed in a certain way. All of that can be descriptive of giving absolute knowledge about yourself, about your ordinary unconscious and unconscientious existence. Then after you have given such a report, and after you may have received from others who have been doing the same kind of a thing, a certain form of inspiration about how to use this kind of knowledge. After a meeting, you sit quiet by yourself and you try to digest what you have received. And you make up your mind what are you going to do with it the next day. Then you will have to see the other side of the possibilities. One is the question of the chaotic condition in which your unconscious state happens to be. With all the different thoughts and feelings running criss-cross round each other in a chaotic state, I say, just churning around in your mind, without any particular rhyme or reason except perhaps a few little projects that you are interested in in your daily life. But I'm talking about the condition of a man as he thinks and as he feels and then sometimes if he sees how idiotically he behaves. And how unconsciously he walks from one place to another as if there is a chicken without a head. But then afterwards I say, you consider what you have received and then you say to yourself is there anything now that I can extract as a result of having gone to that meeting. What is there now of value? If you were honest, and if you really want to do it, after you come home from a meeting, and where there is a little bit of a chance that perhaps after you have undressed and sit in your bed or in an easy chair, or perhaps even if you smoke a little, that then you review, let go by what were the ideas, the thought-forms, not yourself, just that kind of a film made up of concepts of different things that have affected you, that have prompted you to think and to feel. Because that is now the material that can be molded by making that what is potential in your feeling and in your mind become actually that what you wish it to become. In the presentation of new thoughts and new feelings, which you then wish to have when

again and again you are in daily life in contact with a variety of different conditions/ which always want to steal away any kind of objectivity you might have obtained. The fight is..will be there all the time, but the strength can be there on the part of your 'I'. When you wish this 'I' to help you, I say sometimes on the spot to be present with you, and in then fulfilling this whole range of participation. It means to being present Partdolg-Duty has that meaning really. As that what I am in particular party to Working as a responsibility on myself, that then the world starts to open up a little differently, because it is then as if something is opening up towards heaven. As if there is actually a window through which you can see heaven when you look up and you are not engaged all the time with this earthly affair of chaos. That you once and for all then can get out of the churning of your mind and climb up that vertical pole which will lead to the development of sol-la-si in your Kesdjanian Body and the octave as I say practically of your Soul. You want to build it. How serious do you want to be about it? What is it that you want to use your time for? How can you at the present time understand the meaning of having to do something without becoming sentimental, Without falling overboard, Without engaging and indulging too much in the things you know are of so little use, but sometimes you say they are so lovely. And they are so cozy. And, its really I want to give in a little bit to my laziness. You see, where will you go? To your inner, inner sanctum and sit there? Or do you want to withdraw in an ivory tower and if you possibly can, lock the door? So that you don't have to have contact with other people who disturb you or about whom you have an opinion who are animostic. And of course you don't want to dealwith them because they rub you the wrong way and so you withdraw and you have a little bit of a circle of little bits of friends, Not much you can count on, but at least they don't disturb you. Do you sometimes I wish to be disturbed if you really want to grow up. You think

you can just go ahead without being disturbed. Logically, if there are difficulties and you overcome them you will be stronger. But, if you want to remain a little amoeba, it's o-kay. You're also life, you're not dead yet. But the fulfilment of the purpose of your life in relation to the totality of all things existing of course is very small. It has its place but it will not give any man satisfaction. Don't behave like an animal. Don't be a plant, but if you want to be a man behave like one. A group can help you. Don't withdraw into an ivory tower. You know what will happen. Some day, I don't know when, God will come, your God. He will open the door to see what's there. This nice little beautiful ivory tower. He opens the door and he sees you. And he says 'Oh, there you are. What are you doing here?' What will you answer him? And if you don't answer, what will he say? I think benevolently he would say 'I wished you would get up.' That's the first time when he would come by. The second time you'll open the door, he will see you still sit there. He says 'Get Up!'. And the third time he doesn't even open the door. You see how your life has to be when you really wish to make it in the sense of that creation which is within your means. Because you cannot create anything subjective. You can change it around a little bit. That's about all. But, to introduce a newness which must be in the creation, there has to be something else that is possible for you. The creation for oneself wanting to make a soul means that the soul has to have attributes that you don't possess now and one of them is objective existence. If one wants to grow up you have to understand yourself first what you are totally subjective. Then with a little bit of something represented as a wish in your magnetic center, then a cry to indicate that it is alive and that it would like to get out. And then you break down every barrier in order to get into that prison and set that what is the holiest of the holies free. For your own sake, in the beginning, yes, for your own sake. After it has become part of you, you will start to behave

differantly, Not any longer for that what you wish to do, because you are fulfilling your growth. And you become then differently as inspired with devotion. But, not immediately devoting all of you to an aim that was not understood before, And now has become part. You first have to learn how to behave in devotion. How to love God. And how at times, as it were, to leave him alone to be able to tell you. You have to learn not to talk. You have to learn not to think in an ordinary natural way. You have to learn to see that negativity has no value. But that that what you wish to become should be based on that what is actually potential that you make actual for your soul. And then the third, that what is necessary for a further understanding of the totality of all life, in which then would be joined in a fusion process losing your identity, losing your name. But, retaining the responsiblity for that part of your life that you represented on earth. Perhaps, as a spiritual being, perhaps as a servant to the Lord, perhaps as someone who will be sol-sent to all the parts of the universe to preach the gospel of freedom.

I hope you can Work. I hope you will not forget. I hope you will be serious enough to consider these things we talk about. I hope that in general a group like this can actaally recognize each other. That you can overcome your own difficulties. That you can see your own bondage as expressed in your feelings and expressed in your thoughts. And that you have to learn how to attack that. First by accepting it as it were to join with them. As it were, becoming friends and then on a friendly basis simply telling but you know it is not right the way you are, because that doesn't belong to God. It's a phraseology. It's sometimes a little cliche. But, at the same time it has a good meaning. Because it depends entirely on how you say that to a friend. If there is within you such an honest and sincere desire that you wish to help, a friend will listen. But, if there is the slightest wish on the part of yourself to be

a little bit conceited, or to speak from a height sitting on a mountaining, on a mountain and dictating to those who are still at the bottom of the mountain, trying to climb up. You know , how to understand is to be able to stand under. To wish to help, to bring that what are your arms under the arms of someone, even not wishing to be seen. But standing behind and indicating how, by letting the other do. And then slowly indicating how it ought to be done. Without professing to know any more. Only when that kind of information reaches a person from the back, he will receive it without having any expression to deal with on the part of the person who is giver. But, much of the time, your 'I' will become an anonymous giver for you. Merely by the presence of an 'I' existing and then by being, influencing you, provided you are open. Work is an openess. Work, of course, is a force. But, it's not forcing you by means of your unconscious, unconscientious behavior. It is not your wish. It is something that you wish to become. And for that not knowing what is this becoming, all you wish is to reach the state of receiving the information of how you then will be when you wish with all your heart to become conscious and conscientious or to become aware of the existence of yourself and no description of heaven is necessary. Don't be bound by too many things which still smell of this earth. Loosen yourself gradually. You cannot do it overnight anyhow. And it is not demanded. But, every day, every day a little effort of that kind. Every day without fail. As if you love someone, and you say 'Oh, but I don't forget you. Every day I will write you. And every day I will mail it. And whever you get it you know that I have not only thought of you, but I wanted to tell you how much I love you.' That could be sincere. If you love God, why don't you tell him? 'I love Thee, but I wish to become what I ought to be in your presence. And so help me, God, to be that if I feel that my life can be dedicated to the possibility of further growth for myself all that I wish is yours.' I do not wish my own, and only that what God commands me to do then

I make it for myself in-by the graceof the Lord. Work as much as you can. Pray to God you can. Be serious at least every once x in awhile. Good night. I'm sorry no questions again. Maybe Saturday. But again I say, all questions are answered. You know what to do. The reason why you wish to ask a question should be because you will be able to Work. You can Work. You know more than enough. Just do it. Good night.

End Tape.